



INTERPRETATION OF THE MEANINGS OF  
**THE NOBLE QUR'ĀN**  
IN THE ENGLISH LANGUAGE

With comments from Tafsir At-Tabari, Tafsir Al-Qurtubi and  
Tafsir Ibn Kathir and Ahadith from  
Sahih Al-Bukhari, Sahih Muslim and other Ahadith books

**Part 2 — المجلد الثاني**

From Sūrah 6 to 9 — من سورة الأنعام إلى نهاية سورة التوبة

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## THE NOBLE QUR'ĀN

(In 9 volumes)

القرآن الكريم  
(٩ مجلدات)

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**Sūrat Al-An'ām (The Cattle) VI<sup>(1)</sup>**

**سُورَةُ الْاَنْعَامِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh  
the Most Gracious, the Most Merciful.*

1. All praises and thanks be to Allāh, Who  
(Alone) created the heavens and the earth,  
and originated the darkness and the light ; yet  
those who disbelieve hold others as equal  
with their Lord.<sup>(2)</sup>

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ  
وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

تفسير معاني

الْقُرْآنِ الْكَرِيمِ

باللغة الإنجليزية

Interpretation of the Meanings of

**THE NOBLE  
QUR'ÂN**

IN THE ENGLISH LANGUAGE

المجلد الثاني — Part 2

(1) (S.6):

قَالَ ابْنُ عَبَّاسٍ: ثُمَّ لَمْ تَكُنْ فَتَسْتُهُمْ [٢٣]: مَعْدِرَتُهُمْ. مَعْرُوشَاتِ [١٤١]: مَا يُعْرَشُ  
مِنَ الْكَرْمِ وَغَيْرِ ذَلِكَ. حُمُولَةٌ [١٤٢]: مَا يُحْمَلُ عَلَيْهَا. وَلِلْبَسْنَا [٩]: لَشَبَّهْنَا.  
لَا نُذِرْكُمْ بِهِ [١٩٠]: أَهْلُ مَكَّةَ. وَيَنَازُونَ [٢٦]: يَتَبَاعَدُونَ. تُبْسَلُ [٧٠]: تُفْضَحُ.  
أُبْسِلُوا [٧٠]: أَفْضَحُوا. بَاسِطُوا أَيْدِيَهُمْ [٩٣]: الْبَسِطُ: الضَّرْبُ. اسْتَكْثَرْتُمْ [١٢٨]:  
أَضَلَلْتُمْ كَثِيرًا. مِمَّا ذَرَأَ مِنَ الْحَرْثِ [١٣٦]: جَعَلُوا لِلَّهِ مِنْ ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيبًا  
وَلِلشَّيْطَانِ وَالْأَوْتَانِ نَصِيبًا. أَكِنَّةٌ [٢٥]: وَاحِدُهَا كِنَانٌ. أَمَّا اسْتَمَلْتُ [١٤٣، ١٤٤]:  
يَعْنِي هَلْ تَشْتَمِلُ إِلَّا عَلَى ذِكْرِ أَوْ أَثْنَى؟ فَلِمَ تُحَرِّمُونَ بَعْضًا وَتُحِلُّونَ بَعْضًا؟ مَسْفُوحًا  
[١٤٥]: مُهْرَاقًا. صَدَفَ [١٥٨]: أَعْرَضَ. أُبْلِسُوا [٧٠]: أُوْيسُوا، أُبْسِلُوا [٧٠]:  
أُسْلِمُوا. سَرَمَدًا [القصاص: ٧١، ٧٢]: دَائِمًا. اسْتَهْوَتْهُ [٧١]: أَضَلَّتْهُ. تَمْتَرُونَ [٢]:  
تَشْكُونَ. وَقُرَا: صَمَمٌ. وَأَمَّا الْوَفْرُ فَإِنَّهُ الْجَمْلُ. أَسَاطِيرُ [٢٥]: وَاحِدُهَا أُسْطُورَةٌ  
وَأَسْطَارَةٌ وَهِيَ الثَّرَهَاتُ. الْبَاسَاءُ: مِنَ الْبَاسِ. وَيَكُونُ مِنَ الْبُؤْسِ. جَهْرَةً [٤٧]:  
مُعَايَنَةً. الصُّورُ: جَمَاعَةُ صُورَةٍ. كَقَوْلِهِ سُورَةٌ وَسُورٌ. مَلَكُوتٌ [٧٥]: مُلْكٌ. رَهْبُوتٌ:  
رَحْمُوتٌ. وَتَقُولُ تُرْهَبُ خَيْرٌ مِنْ أَنْ تُرْحَمَ. جَنٌّ [٧٦]: أَظْلَمَ. تَعَالَى [١٠٠]: عَلَا  
وَإِنْ تَعَدِلْ [٧٠]: تُقْسِطُ. لَا يُقْبَلُ مِنْهَا فِي ذَلِكَ الْيَوْمِ. يُقَالُ عَلَى اللَّهِ حُسَابُهُ. أَيِ  
حِسَابُهُ. وَيُقَالُ حُسْبَانًا [٩٦]: مَرَامِي وَرُجُومًا لِلشَّيَاطِينِ [الملك: ٥]. مُسْتَقَرٌّ [٩٨]  
فِي الصُّلْبِ وَمُسْتَوْدَعٌ فِي الرَّحِمِ الْقَنُوتُ: الْعِذْقُ. وَالْاِثْنَانِ قِنَوَانٍ [٩٩]. وَالْجَمَاعَةُ أَيْضًا  
قِنَوَانٌ، مِثْلُ صِنَوَانٍ وَصِنَوَانٌ.

(2) (V.6:1):

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ، عَنْ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ  
مُحَرَّرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: إِنِّي عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ

knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur'ān and Muhammad ﷺ)<sup>(1)</sup> when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

7. And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their

(1) (V.6:5):

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَكْفُرُونَ ﴿٦﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ نَكْرًا وَآرَسْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي فَرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

باب وجوب الإيمان برسالة النبي ﷺ .

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». (صحيح مسلم ١٥٣)

CHAPTER. It is obligatory to have belief in the Messenger of the Prophet (Muhammad ﷺ).

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, 153).

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He

فَقَالَ: «اقْبُلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»، قَالُوا: بَشَرْتَنَا فَأَعْطِنَا، فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: «اقْبُلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ»، قَالُوا: قِيلَنَا، جِئْنَاكَ لَتَنْفَقَهُ فِي الدِّينِ، وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ، قَالَ: «كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ». ثُمَّ أَتَانِي رَجُلٌ فَقَالَ: يَا عِمْرَانُ، أَذْرِكُ نَافَتَكَ فَقَدْ ذَهَبَتْ، فَاِنْطَلَقْتُ أَطْلُبُهَا فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَائِمُّ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقُمْ. (صحيح البخاري ٧٤١٨)

Narrated 'Imrān bin Ḥuṣain: While I was with the Prophet ﷺ, some people from Banī Tamīm came to him. The Prophet ﷺ said, "O Banī Tamīm! Accept the glad tidings!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the glad tidings, as Banī Tamīm have refused it." They said, "We accept it, for we have come to you to learn the religion. So we ask you what the beginning of this universe was." The Prophet ﷺ said, "There was Allāh and nothing else before Him, and His Throne was over the water, and He then created the heavens and the earth and wrote everything in the Book." Then a man came to me and said, 'O 'Imrān! Follow your she-camel for it has run away!' So I set out seeking it, and behold, it was beyond the mirage! By Allāh! I wished that it (my she-camel) had gone but that I had not left (the gathering). [Sahih Al-Bukhārī, 9/7418 (O.P.514)].

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ يَمِينَ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ؟ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ. وَعَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْأُخْرَى الْقَبْضُ، أَوْ الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ». (صحيح البخاري ٧٤١٩)

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending, night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that spending has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." [Sahih Al-Bukhārī, 9/7419 (O.P.515)].

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged

and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allāh's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allāh.

The Prophet ﷺ then recited:

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour —." (V.31:34) Then that man left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, "That was (angel) Jibril (Gabriel) (عليه السلام), who came to teach the people their religion."

Abū 'Abdullāh رَضِيَ اللَّهُ عَنْهُ said: He (the Prophet ﷺ) considered all that as a part of faith. [Sahih Al-Bukhārī, 1/50 (O.P.47)].

\*In this *Hadīth*, only 4 items are mentioned, while in another *Hadīth*, 6 items are mentioned. (i) Allāh, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur'ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments, i.e., whatever Allāh has ordained, must come to pass).

\*\* Again the principles of Islām mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (*Hajj*) to Makkah for the one who can afford it, once in a lifetime.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنَزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ». (صحيح البخاري ٢٢٢٢)

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him (Allāh) in Whose Hands my soul is, surely the son of Maryam (Mary) 'Iesa (Jesus)\* will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur'ān (as a just ruler) and will break the cross and kill the pigs and abolish the *Jizya* (a tax taken from the non-Muslims, who are under the protection of the Muslim government. This *Jizya* tax will not be accepted by 'Iesa [(Jesus) (عليه السلام)]. Then there will be abundance of money and nobody will accept charitable gifts. [See *Fath Al-Bārī*, for details]. [Sahih Al-Bukhārī, 3/2222 (O.P.425)].

\* 'Iesa (Jesus), the son of Maryam (Mary) (عليه السلام) will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of 'Iesa (Jesus) and he will break the cross and kill the pigs, and he (عليه السلام) will abolish the *Jizya* tax and all mankind will be required to embrace Islam with no other alternative.

hands, the disbelievers would have said: "This is nothing but obvious magic!"

(٣٧) **بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ ﷺ عَنِ: الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ، وَعِلْمِ السَّاعَةِ،**

وَبَيَانِ النَّبِيِّ ﷺ لَهُ ثُمَّ قَالَ: جَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يُعَلِّمُكُمْ دِينَكُمْ، فَجَعَلَ ذَلِكَ كُلَّهُ دِينًا وَمَا بَيْنَ النَّبِيِّ ﷺ لَوْفِدِ عَبْدِ الْقَيْسِ مِنَ الْإِيمَانِ وَقَوْلِهِ تَعَالَى: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو حَيَّانَ التِّيمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ: «مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ، وَرُسُلِهِ. وَتُؤْمِنَ بِالْبَعْثِ، قَالَ: مَا الْإِسْلَامُ؟ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ، قَالَ: مَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: مَتَى السَّاعَةُ؟ قَالَ: مَا الْمَسْئُولُ بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَبَّتَهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهْمِ فِي الْبُنْيَانِ فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ»، ثُمَّ تَلَا النَّبِيُّ ﷺ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [لقمان: ٣٤]. ثُمَّ أَدْبَرَ فَقَالَ: «رُدُّوهُ»، فَلَمْ يَرَوْا شَيْئًا، فَقَالَ: «هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ». قَالَ أَبُو عَبْدِ اللَّهِ: جَعَلَ ذَلِكَ كُلَّهُ مِنَ الْإِيمَانِ. (صحيح البخاري ٥٠)

(37) CHAPTER. The asking of (angel) Jibril (Gabriel) from the Prophet ﷺ about Belief, Islām, *Ihsān* (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions), "Jibril (Gabriel) (عليه السلام) came to teach you your religion." So the Prophet ﷺ regarded all that as religion. And all that which the Prophet ﷺ explained to the delegation of Abdul Qais was a part of faith. (See *Hadīth* No.53 and 87). And the Statement of Allāh تعالى: "And whoever seeks a religion other than Islām, it will never be accepted of him." (V.3:85).

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: One day while the Prophet ﷺ was sitting out for the people, a man came to him and asked, "What is faith?" Allāh's Messenger ﷺ replied, "Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection."\* Then he further asked, "What is Islām?" Allāh's Messenger ﷺ replied, "To worship Allāh جل جلاله Alone and none else, to perform the *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*), to pay the *Zakāt* and to observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān\*\*\* Then he further asked, "What is *Ihsān* (perfection)?" Allāh's Messenger ﷺ replied, "To worship Allāh جل جلاله as if you see Him,